From the Editor

THE

CONCLUSION

OF THE LATE

DR. HARTLEY'S

OBSERVATIONS ON THE NATURE, POWERS,

AND

EXPECTATIONS OF MAN.

528.k.6

THE

CONCLUSION

OF THE LATE

DR. HARTLEY'S

OBSERVATIONS ON THE NATURE, POWERS,

AND

EXPECTATIONS OF MAN;

STRIKINGLY

ILLUSTRATED IN THE EVENTS

OF THE

PRESENT TIMES,

WITH NOTES AND ILLUSTRATIONS,

By the EDITOR.

[Joseph Priestley, LLD]

LONDON:

Printed for J. JOHNSON, *St. Paul's Church Yard.*

[1794]

PRESENTED BY
MUSEUM
LADY BANKS.

ADVERTISEMENT.

Before I take leave, perhaps a very long leave, of my native country; in expreſſion of ſincere regard for the welfare of it, I wiſh to cloſe my literary labours here with an earneſt recommendation of the following pages to general notice. Self-conſtituted prophets have lately riſen up; and fantaſtic illuſions been obtruded on the public, as divine predictions. But ſuch were not the pretenſions of Dr. Hartley, nor the credentials he aſſumed for the veracity of his obſervations. In Expoſition of thoſe antient prophecies, that on irrefragable principles of truth awake attention, and demand aſſent, he framed his concluſion *of a work; which cannot be read by a competent judge of the ſubject without pleaſure, as well as inſtruction. He affects no oracular authority to dictate; but forms his opinions on a judicious compariſon of divine monitions and predicted events with the appearance of times and things, alarmingly unfolding themſelves into an approaching accompliſhment of them: and with general obſervations on the manners of the age blends a brief inveſtigation of the ſprings and cauſes of them.*

From

From those causes tracing their natural effects, from the continued and increasing force of those causes estimating the growing magnitude of the evils resulting from them, those evils in their operation destined to fulfil the prophecies, he concludes, that whenever the manners and principles of the world shall have attained to a certain degree of depravation, it is then prepared for the times of desolation.

The late king of Prussia, lord Chesterfield, and others, from a general acquaintance with the world, and a particular knowledge of the principles and practice that in their time prevailed in France, anticipated a speedy subversion of the ecclesiastical constitution of that country. Sir Isaac Newton, and Dr. Clarke from the prophetic writings, the state of religion in France and the manners of the age combining with the divine oracles to announce the approaching reign of the Beast,* *that is, as Sir Isaac conceived the interpretation to be, the open avowal of infidelity, drew the same conclusion.*†

The

* Revelation, c. 11, v. 7.

† There is nothing that doth more aptly characterise infidelity, than the term BEAST. Neither the definition of "the two footed unfeathered animal" of the old philosopher, nor the less quaint and ludicrous one of "the being of reason," nor indeed any other doth so properly apply to man, as "the religious animal." In some parts even of the brute creation, we discern a glimpse of the social and relative duties; we may also trace in them a display of reason, or something so very like it, that we scarcely know how to draw the line of distinction: but no trait, not a glimmering of religion in any of them. The knowledge of his creator, and of the duties resulting from it, is

that

The exact period, when the great and general revolution in this world ſhall take place, our bleſſed Lord told his inquiſitive diſciples was known only to the father; far from the ken of every other being wrapped up in impenetrable night. Inſtead of being predicted by ſelf-conſtituted prophets, who can produce no proofs of the truth of their miſſion, but the conceits of their own heated imaginations, the ſame unerring authority inſtructs us; that we ſhall have no direct warning of its approach; that it ſhall come as a thief in the night, ſurpriſing the man of pleaſure and the man of buſineſs in their various purſuits, and confounding with diſmay all that are not on the watch.

But at the moment our Lord declared, the time of his ſecond coming was not preciſely known; yet to excite the attention of the world to a point of ſuch infinite moment, and put them on the watch, he notices ſome characters of the time, affords ſome traits that will diſtinguiſh the important epoch, and harbinger the great event. The prophecies of Daniel and John have an aſpect to it: but in marking the circumſtances of the times that ſhall immediately precede, as well as thoſe ordained to accompany it, thoſe of our Lord himſelf are moſt expreſs. Some of thoſe characters are wars, falſe prophets, depravation of manners, ſuch as

that principle which diſtinguiſhes the lord of this creation from every other claſs of beings that inhabit it, is the high prerogative of man; and will be, as he may uſe or abuſe it, his bleſſing or his curſe. The triumph of infidelity therefore, which obliterates ſuch diſtinction, and levels this high prerogative of human nature is aptly figured by the victory of THE BEAST.

prevailed

prevailed when Noah entered into the ark, *and infidelity:* when the ſon of man cometh, ſhall he find faith upon earth? *The paſſage ſeems to denote an almoſt univerſal defection from the faith. Wars it is not in the power of private individuals to prevent; knavery, vanity, and enthuſiaſm, will in ſpite of all the conſtituted authorities on earth produce falſe prophets: but of depravity of manners, of infidelity and irreligion, it is in the power of every individual, by regulating his own conduct to leſſen the general prevalency.*

To awaken from dreams of voluptuouſneſs a drowſy unreflecting world, and check the progreſs of profaneneſs and impiety, advancing with rapid ſtrides, confounding order, and disjointing ſociety, was the benevolent purpoſe of my author in this his concluding addreſs. It is applicable to all; but more particularly to the great, as their influence, according to their reſpective rank and ſtation, will have the greater weight in arreſting the impending arm of vengeance; and perhaps, with reſpect to theſe kingdoms, in leſſening the violence of the blow.

Stimulated by a ſimilar hope, and actuated by the ſame deſire, the editor now offers thoſe pages to the public: attended with a few curſory remarks, growing out of the times, and illuſtrative of his author's judicious obſervations. And the good citizen may depend on it, he will diſcover more patriot zeal, in reforming what is amiſs in his own moral and religious conduct and that of his family; than in liſtening to the vain rant of enthuſiaſts, or enliſting under the banner of modern reformers.

CONCLUSION

OF

DR. HARTLEY'S ESSAY ON MAN.

I HAVE now gone through with my obſervations on the frame, duty, and expectations of MAN, finiſhing them with the doctrine of ultimate, unlimited happineſs to all. This doctrine, if it be true, ought at once to diſpel all gloomineſs, anxiety, and ſorrow, from our hearts; and raiſe them to the higheſt pitch of love, adoration, and gratitude towards God, our moſt bountiful Creator, and merciful Father, and the inexhauſtible ſource of all happineſs and perfection. Here ſelf-intereſt, benevolence, and piety, all concur to move and exalt our affections. How happy in himſelf, how benevolent to others, and how thankful to God, ought that man to be, who believes both himſelf and others born to an infinite expectation! Since God has bid us rejoice, what can make us ſorrowful? Since he has created us for happineſs, what miſery can we fear? If we be really intended for ultimate unlimited happineſs, it is no matter to a truly reſigned perſon, when, or where, or how. Nay, could any of us fully conceive, and be duly influenced by, this glorious expectation, this infinite balance in our favour, it would be ſufficient to deprive all preſent evils of their ſting and bitterneſs.

It would be a ſufficient anſwer to the πόθεν τὸ κακόν, to all our difficulties and anxieties, from the folly, vice, and miſery, which we experience in ourſelves, and ſee in others, to ſay, that they will all end in unbounded knowledge, virtue, and happineſs; and that the progreſs of every individual, in his paſſage through an eternal life, is from imperfect to perfect, particular to general, leſs to greater, finite to infinite, and from the creature to the Creator(A).

But, alas! this is chiefly ſpeculation, and muſt be to the bulk of mankind. Whilſt we continue entangled in the fetters of ſin, we cannot enjoy the glorious liberty and privileges of the children of God. We cannot exalt ourſelves to heaven, and make a right eſtimate of things, from the true point of view, till we get clear of the attraction and magic influences of the earth. Whence it follows, that this doctrine, however great and glorious in itſelf, in the eye of a being ſufficiently advanced in purity and comprehenſion, muſt be to us like the book given to St. *John*, *bitter in the belly*, though *ſweet in the mouth*. The firſt general view cannot but charm us, however grovelling and corrupt our minds may be. But when we begin to digeſt it, when, after mature deliberation, we come to ſee its ſeveral evidences, connections, and conſequences, our ſelf-intereſt, our benevolence, and our piety, in proportion to their ſtrength and purity, will all riſe up, and join their forces, and alarm us to the utmoſt extent of our faculties. When we conſider the purity required of

(A) Dr. Hartley's *Idea of a progreſſive ſtate, and that mankind are formed for final happineſs, though through many a rough trial they muſt paſs to it, is the ſentiment of a benevolent mind: and the doctrine, as it amplifies the goodneſs of God, has ſo far the mark of veracity; as ſuch merits ſerious conſideration, and if not repugnant to ſcripture, will be found to claim our aſſent.*

thoſe,

thoſe, who are ſo happy as to eſcape the ſecond death, and the purifying lake of fire, whoſe ſmoke aſcendeth up for ever and ever, *i. e.* for ages of ages, we cannot but be in pain for ourſelves, and work out our own ſalvation with fear and trembling. When we view the ſin and wickedneſs with which the world every where abounds, our hearts cannot but melt with compaſſion for others, for the tortures that are prepared for them, after the expiration of this life, in order to fit them for pure and ſpiritual happineſs, to burn out the ſtains of ſenſuality and ſelf-love, and exalt them to the unbounded love of God, and his works. When we conſider farther, that God has mercy on whom he will, and hardens whom he will, and that we, with all our pleaſures and pains, are abſolute nothings in compariſon of him, we muſt, like St. *John*, again fall down at his feet, dead with aſtoniſhment. And yet we need not fear; from the inſtant that we thus humble ourſelves, he will lay his hand upon us, and exalt us; he has the keys of death and hell, in every poſſible ſenſe of thoſe words.

There is alſo another conſideration, which though of leſs moment than the foregoing, is yet abundantly ſufficient to move the compaſſion of the good, and alarm the fears of the wicked; I mean the temporal evils and woes which will probably fall upon the nominally chriſtian ſtates of theſe weſtern parts, the chriſtian *Babylon*, before the great revolution predicted in the ſcriptures, before the kingdoms of this world become the kingdoms of our Lord, and of his Chriſt. Theſe evils will be brought upon us by our exceſs of wickedneſs, juſt as the deluge was upon the old world, and the deſtruction of *Sodom* upon it's lewd inhabitants, through theirs; they may alſo be ſomewhat delayed, or alleviated, by reformations public or private, even partial and temporary ones (B): I will

(B) *By the ſame motives that induced Dr.* Hartley

I will therefore make a few ſhort remarks concerning ſuch things as ſeem more particularly to call for the attention of the preſent chriſtian world; at leaſt of thoſe good *Philadelphians*, who are deſirous to keep themſelves and others from that hour of temptation, which is coming upon us all. My remarks muſt be ſuppoſed to relate chiefly to this kingdom; to be ſuggeſted by what occurs in it; and to be calculated, as far as my poor but ſincere and earneſt endeavours can have any weight, to ſtem for a while that torrent of vice and impiety which ſeems ready to ſwallow us up, and, if poſſible, to protract the life of the body politic. But I preſume, that the reſemblance between all the ſtates of *Chriſtendom* is ſo great in all the points here conſidered, that the practical conſequences are the ſame upon the whole.

There are ſix things, which ſeem more eſpecially to threaten ruin and diſſolution to the preſent ſtates of *Chriſtendom*.

to commit to the preſs his obſervations on the ſtate and morality of the weſtern world, I feel myſelf influeuced in thus particularly recommending them, at this very remarkable period, to public attention; viz. to awaken, and ſave. They were not propoſed by him as prophecies; they were founded on the ſtate of morality and religion in Europe, apparently correſponding with the divine monition of conſequent events. As, therefore, the divine viſitations are conſequences of the depravity of human actions, could men by any arguments be induced, or by any obligations compelled, to alter their conduct, the cauſe removed before the effect was actually produced, the effect might not follow, at leaſt in all the circumſtances of predicted terror; or perhaps the viſitations might be ſtayed: for the predictions inferring a certain ſtate or degree, to which the depravation of morals and religion ſhould advance in the world; till that ſtate actually arrived, the predictions would not be abſolutely fulfilled.

Firſt,

First, The great growth of atheiſm and infidelity, particularly among the governing part of theſe ſtates.

Secondly, The open and abandoned lewdneſs, to which great numbers of both ſexes, eſpecially in the high ranks of life, have given themſelves up.

Thirdly, The ſordid and avowed ſelf-intereſt, which is almoſt the ſole motive of action in thoſe who are concerned in the adminiſtration of public affairs.

Fourthly, The licentiouſneſs and contempt of every kind of authority, divine and human, which is ſo notorious in inferiors of all ranks.

Fifthly, The great worldly-mindedneſs of the clergy, and their groſs neglects in the diſcharge of their proper functions.

Sixthly, The careleſſneſs and infatuation of parents and magiſtrates with reſpect to the education of youth, and the conſequent early corruption of the riſing generation.

All theſe things have evident mutual connections and influences; and, as they all ſeem likely to increaſe from time to time, ſo it can ſcarce be doubted by a conſiderate man, whether he be a religious one or no, but that they will, ſooner or later, bring on a total diſſolution of all the forms of government that ſubſiſt at preſent in the chriſtian countries of *Europe*(c). I will note down ſome of the principal facts of each kind, and ſhew their inconſiſtency with

(c) *Events have, in one part of Europe, already literally and ſeverely verified our author's obſervations: and the facts, on which he grounded thoſe obſervations, it is therefore reaſonable to ſuppoſe, were the ground of thoſe events which he predicted; and hold out, in letters written clear as with a ſun-beam, a monition to other nations, by a change of conduct to avert the like viſitation from themſelves.*

the

the welfare of a body politic, and their neceſſary tendency to anarchy and confuſion.

I begin with the atheiſm and infidelity which prevail ſo much among the governing part of theſe weſtern kingdoms(D). That infidelity prevails, eſpecially in theſe kingdoms, will readily be acknowledged by all. But the ſame perſons, who treat the chriſtian religion and its advocates with ſo much ſcorn, will probably, ſome of them at leaſt, profeſs a regard to natural religion; and it may ſeem hard to queſtion their ſincerity. However, as far as has oc-

(D) *How rapidly infidelity hath, ſince the firſt period of Dr. Hartley's publication, increaſed in this kingdom, is univerſially known, and by conſcientious men ſeriouſly lamented. When it becomes in England as general as it was in France, may we not fear from it the ſame effects? The queſtion that on this reflection ariſes is, how are we to ſtop the progreſs of it? A queſtion which addreſſes itſelf to our ſuperiors, and is eaſily anſwered, by propoſing to them a conduct directly oppoſite to that which the Doctor obſerves to have prevailed with the adminiſtrators of public affairs at the time he wrote: ſuch a conduct as would avail itſelf of a pure religion, handed down to them from their anceſtors; enforcing its operation by private as well as public exertions, inſtead of contributing to explode it by an air of ridicule, as ſome do; or of treating it, as do others, with contempt and neglect.*

A religious man is at leaſt as likely to acqnit himſelf conſcientiouſly and ſtrictly, in any and every truſt that may be committed to him, as he who has no religion at all. The man, who in a future ſtate has every thing to ope, and nothing to fear, is as likely to behave himſelf well in the field, as he who has nothing hereafter to hope for, and every thing to fear. I never entertained a doubt, that Lord Howe would fight as well as the greateſt profligate in the navy. I might extend the reflection to every civil appointment.

curred

curred to my obſervation, theſe perſons either deceive themſelves, or others, in this. There appears in them no love or fear of God, no confidence in him, no delight in meditating upon him, in praying to him, or praiſinghim, no hope or joy in a future ſtate. Their hearts and treaſures are upon this earth, upon ſenſual pleaſures, or vain amuſements, perhaps of philoſophy or philology, purſued to paſs the time, upon honour or riches. And indeed there are the ſame objections, in general, to natural religion as to revealed, and no ſtronger evidences for it (E). On the contrary, the hiſtorical and moral evidence for the general truth of the ſcriptures, which theſe perſons deny, are more convincing and ſatisfactory to philoſophical as well as to vulgar capacities, than the arguments that are uſually brought to prove the exiſtence and attributes of God, his providence, or a future ſtate: not but that theſe laſt are abundantly ſufficient to ſatisfy an earneſt and impartial inquirer.

If now there really be a God, who is our natural and moral governor, and who expects that we ſhould regard him as ſuch, thoſe magiſtrates who care not to have him in their thoughts, to ſuffer him to interfere in their ſcheme of government, who *ſay in their hearts, that there is no God*, or wiſh it, or even bid open defiance to him (though I hope and believe this laſt is not often the caſe), cannot proſper; but muſt bring down vengeance upon themſelves, and the

(E) *This is a truth which cannot be denied; and I wiſh it were well conſidered. The exiſtence and attributes of the Deity are ſo much above our comprehenſion, that the beſt arguments we can adduce in proof of the rectitude of our conceptions of the one, and of the reality of the other, reſult from the abſurdity that would follow the non-admiſſion of them. Whereas the evidences of the truth of the Chriſtian religion depend on facts and reaſonings more level with our underſtanding.*

wicked

wicked nations over whom they preſide. In like manner, if God has ſent his beloved ſon Jeſus Chriſt to be an example to the world, to die for it, and to govern it; it cannot be an indifferent thing whether we attend to his call or no. The neglect of revealed religion, eſpecially in perſons of authority, is the ſame thing as declaring it to be falſe (F); for, if true, the neglect of it is, as one may ſay, high treaſon againſt the majeſty of heaven. He that honours not the Son, cannot honour the Father, who hath ſent him with ſufficient credentials. And accordingly, if we conſider the ſecond pſalm as a prophecy relating to Chriſt, which it certainly is, thoſe kings and magiſtrates, who riſe up againſt God and

(F) *This reflection may not hold good in matters of an indifferent nature: but, applied to an object ſo intereſting and momentous as religion, it is ſtrictly juſt and true. For if God hath endowed mankind with a degree of intelligence ſufficient to enable them to know him, and hath imparted to them the farther information of certain duties reſulting from that knowledge, the performance of which will ſecure to them the favour of that Almighty Being, and, in conſequence of it, eternal happineſs, and the neglect of thoſe duties entail on them his diſpleaſure, and our conſequent miſery; the revelation of thoſe important truths, ſo ſtrongly enforced, who can be ſo inconſiſtent, as to acknowledge, and neglect? Pleaſure, intereſt, ambition, with the ſolicitations they ſeverally hold out, may tempt even thoſe who believe, to diſobey: but, without any of thoſe motives to induce, to neglect, or coolly treat religion, while they ſeriouſly believe it, is a ſoleciſm in the conduct of the great, too extravagant to be admitted. Let the great therefore conſider, that their neglect of religion muſt paſs for a diſbelief of it; and reflect on the ill conſequences which ſuch an opinion in their inferiors, who look up to them for example, muſt neceſſarily produce.*

his

his Chriſt, intending to ſhake off the reſtraints of natural and revealed religion, muſt expect to be broken in pieces like a potter's veſſel. Since they will not *kiſs the Son*, and *rejoice before him with reverence*, they muſt expect, that he will *rule over them with a rod of iron*.

Nay, we may go farther, and affirm, that if there were no ſatisfactory evidence for natural or revealed religion, ſtill it is the intereſt of princes and governors to improve that which there is to the beſt advantage. The happineſs of their people, their own intereſt with them, their power, their ſafety, their all, depend upon it. Neither is this any intricate, far fetched, or doubtful poſition, but a truth which lies upon the ſurface of things, which is evident at firſt ſight, and undeniable after the moſt thorough examination (G). So that for governors to render religion contemptible in the eyes of their ſubjects, by example or inſinuation, and much more by directly ridiculing or vilifying it, is manifeſt infatua-

(G) *In evidence of the propriety of my Author's obſervations*, I *may refer to the manners of a neighbouring kingdom, and the revolution it has lately experienced. The clergy of that kingdom, I am ſorry to acknowledge, were for the moſt part very ignorant; and many of them in their moral conduct very faulty too. Thoſe in the higher ranks of life were by the great, with whom they converſed, encouraged in their profligacy: and thoſe of inferior order, even when domeſticated in the families of the nobility, which was ſometimes the caſe, were generally treated with the moſt ſovereign contempt. Thus did chriſtianity, through the ignorance of the lower clergy, and the diſſipation of the higher, like its divine founder ſuffer between two malefactors: and thus was it deſpiſed and ridiculed by the lookers on. But the end of thoſe things was the political death of that infatuated government.*

tion; it is ſeeing without perceiving, and hearing without underſtanding, through the groſſneſs and carnality of their hearts. And it may be part of the infatuation predicted to come upon the wicked in the latter ages of the world. For then *the wicked ſhall do wickedly, and none of the wicked ſhall underſtand.*

Religion is often ſaid by unbelievers, to have been the invention of wiſe law-givers, and artful politicians, in order to keep the vicious and head-ſtrong multitude in awe. How little does the practice of the preſent times ſuit with this! The adminiſtrators of public affairs in the preſent times are not even wiſe or artful enough to take advantage of a pure religion, handed down to them from their anceſtors, and which they certainly did not invent; but endeavour to explode it at the manifeſt hazard of all that is dear to them. For mankind can never be kept in ſubjection to government, but by the hopes and fears of another world; nay, the expreſs precepts, promiſes, and threatenings of the goſpel are requiſite for this purpoſe. The unwritten law of nature is too pliable, too ſubtle, and too feeble; a diſhoneſt heart can eaſily explain it, or its motives, away; and violent paſſions will not ſuffer it to be heard: whereas the precepts of revealed religion are abſolute and expreſs, and its motives alarming to the higheſt degree, where the ſcriptures are received and conſidered, in any meaſure, as they ought to be (H).

The

(H) *Experience exemplifies the truth of this remark in the moral conduct of the Greek and Roman philoſophers: "amongſt whom, even where their tenets were moſt pure, we find only an accommodating creed, without any influence on their lives and actions: no conception of benefits received from God, nor of duties on the part of man exacted in acknowledgment of them. They had no abſolute*

line

The *Greek* and *Roman* philoſophy and morality was not indeed equal to ours; but we may have a ſufficient ſpecimen from thence, how little very good doctrines, when taught without authority, are able to check the growing corruption of mankind. Had not chriſtianity intervened at the declenſion of the *Roman* empire, and put a ſtop to the career of vice, the whole body politic of the civilized nations of that empire muſt have been diſſolved from the mere wickedneſs and corruption of its ſeveral parts. And much rather may the ſame come upon us, if after ſuch light and evidence we caſt off the reſtraints and motives of revealed religion.

I would not be underſtood to ſpeak here to thoſe alone, who are legally the governors of the nations of *chriſtendom*, *i. e.* who have a particular legiſlative or executive power veſted in them by the conſtitutions or cuſtoms of their reſpective countries; but alſo to all ſuch as by their eminence in any way, their learning, their titles, their riches, &c. draw the world after them. And it ſeems requiſite to remind the two learned profeſſions of law and phyſic, that though they are no ways qualified to judge of the evidence for religion, unleſs they have examined it carefully, *i. e.* with the ſame attention and impartiality, as they would do a matter of law or phyſic, where it is their intereſt to form a right judgment (in which caſe there ſeems to be no doubt but they will determine for it); yet the illiterate part of

line of conduct: but each was ready with quaint apothegms to defend the practices to which inclination reſpectively led him. Each was a law unto himſelf: gluttonous, licentious, oſtentatious, or mean; as they felt themſelves individually by humour, habit, and diſpoſition addicted.*"

* See Ground and Credibility of the Chriſtian Religion. P. 135.

mankind will eaſily catch the infection from them on account of their general, confuſed reputation of being learned, and by means of the plauſible ways of haranguing and deſcanting upon topics, to which they are formed by their educations and profeſſions. And thus, whether they attend to it or no, they become the ſeducers of mankind, and rocks of offence to the weak and ignorant, and load themſelves with the guilt of other men's ſins. This caution is ſo much the more neceſſary, as it is common for young ſtudents in theſe profeſſions to liſt themſelves on the ſide of irreligion, and become nominal infidels of courſe, and from faſhion, as it were; and without pretending, as indeed there could be no reaſonable pretence, to have examined into the merits of the cauſe (1). Which blind and implicit faith in the

(1) *Our author was himſelf a phyſician of great eminence, as well as a man of extenſive learning: he here ſtates a fact, which is very notorious; and infers the ill conſequences of it in ſociety. And, in addition to thoſe circumſtances that influence generally, ſuch as an affectation of thinking deeply by thinking ſingularly, the indulgence of paſſion by getting rid of the reſtraints of religion, and the like, perhaps the following reflections may tend to explain and account for the above obſervation.*

The two learned profeſſions of law and phyſic are attentively ſtudied by thoſe who reſpectively engage in them. Their ſtudies commence in the elements of the profeſſion, and gradually proceed; the truth of one propoſition aſcertained regularly leading to another: till from ſtudy and practice they obtain a complete knowledge, and poſſeſs clear conceptions of it. In what has thus unfolded itſelf to them with perſpicuity they can expreſs themſelves with confidence: and thoſe impreſſions ſometimes produce an aſſumed conſequence, that extends farther than the branch

of

the blind, in one does not know what or whom would be moſt unaccountable in thoſe who profeſs infidelity, were it not, that it is in every other inſtance a contradiction to itſelf, and muſt be ſo, on account of the wilful infatuation from which it ariſes.

of knowledge from whence it is derived, and to which it ſhould properly be confined.

But religion is a general topic of common converſation: every one thinks himſelf poſſeſſed of a compleat knowledge of its moſt intricate points; every one conceives himſelf competent to the diſcuſſion of it. Thoſe, who, having acquired clear conceptions of ſuch branches of ſcience as they have particularly ſtudied, have been uſed with confidence to argue on them, when diſcuſſing a topic of general converſation which they have not particularly ſtudied, are apt notwithſtanding to aſſume their wonted conſequence, and with their accuſtomed confidence to expreſs themſelves: but not having the ſame clear conceptions of the ſeveral parts of it, as they had acquired in that branch of ſcience which had been the object of their particular ſtudy, the defect of their own knowledge of the ſubject they charge on the apparent defect of perſpicuity in the ſubject itſelf; and find it more eaſy to cavil, than to comprehend, illuſtrate, and explain.

And truly of all thoſe petty impugners of religion, how few are to be found who have really ſtudied it! The knowledge of the moſt conſequential amongſt them ſeldom extends farther than to the gleanings of a twelvepenny pamphlet; or perhaps to the retailed gleanings of the gleaners of ſuch profound lucubrations, retailed at a convivial table, and garniſhed with nonſenſe, noiſe, and buffoonery. How do I wiſh ſuch beaux eſprits to look up to the excellent Heberden, *in proof that the higheſt abilities, and the greateſt ſucceſs in profeſſional ſcience, are not incompatible with the moſt animated zeal for religion.*

I will

I will now ſhew briefly how the prevalence of infidelity increaſes, and is increaſed by, the other evils here mentioned. That it opens a door to lewdneſs, cannot be doubted by any one; and indeed the ſtrictneſs and purity of the chriſtian religion, in this reſpect, is probably the chief thing, which makes vicious men firſt fear and hate, and then vilify and oppoſe it. The unwritten law of nature cannot fix preciſe bounds to the commerce between the ſexes. This is too wide a field, as I have obſerved above; and yet it highly approves of chaſtity in thought, word, and deed. If therefore men reject only revealed religion, great libertiniſm muſt enſue; but if they reject natural alſo, which is generally the caſe, we can expect nothing but the moſt abandoned diſſoluteneſs.

As to ſelf-intereſt, we may obſerve, that thoſe who have no hopes in futurity, no piety towards God, and conſequently no ſolid or extenſive benevolence towards men, cannot but be engroſſed by the moſt ſordid and groveling kind, that which reſts in preſent poſſeſſions and enjoyments. And, converſely, when ſuch a ſelf-intereſt has taken root, they muſt be averſe to religion, becauſe it opens diſtant and ungrateful views to them, and inculcates the pure and diſintereſted love of God, and their neighbour; to them an enthuſiaſtic and impoſſible project.

In like manner infidelity muſt diſpoſe men to ſhake off the yoke of authority, to unbounded licentiouſneſs; and reciprocally is itſelf the natural conſequence of every degree of licentiouſneſs. (κ) Thoſe, who

(κ) *When general theory is exemplified by ſubſequent facts, it acquires every claim to aſſent that truth can confer. And of the truth of this our author's remark the French nation is a ſtriking exemplification. Infidelity has for*

who do not regard the ſupreme authority, can be little expected to regard any of his vicegerents; thoſe who do not fear God, will not honour the king (L) If the infatuation of princes was not of the deepeſt kind, they could not but ſee, that they hold their dominions entirely by the real chriſtianity, that is left amongſt us; and that, if they do ſucceed in taking away this foundation, or weakening it much farther, their governments muſt fall, like houſes built upon ſand. (M)

Beſides

for more than fifty years paſt been making rapid advances in that country: it contributed to ſhake off the yoke of authority, and terminated in unbounded licentiouſneſs. And this general line of progreſſion is even in theſe realms ſo well underſtood, that with a view of ſubverting the tyranny *of the preſent government, and equalizing mankind, a ſociety at this day exiſts for the profeſſed purpoſe of diſſeminating knowledge, as it is termed, by the propagation of infidelity; conſiſting chiefly of lawyer's clerks, incipients in pharmacy, and other aſpiring characters of ſimilar diſtinction.*

(L) *Never did monſieur David's artiſt hand draw a livelier copy of any original, than he and his colleagues of the convention have pourtrayed of the above reflection: never was ſentiment more ſtrikingly illuſtrated by practice. In that happpy land of equalization, no ſooner was the altar of God overthrown, than the ſceptre of power and the wand of authority were trodden under foot.*

(M) *The late king of Pruſſia, as appears from ſome of his writings, obſerved the declining ſtate of religion in Europe, and particularly in France. Pity, his previdence did not extend to conſequences! For influence and exertions ſuch as his would have conduced as much to prevent, as by his conduct he certainly did to precipitate them. In all conſtituted authorities, the lower link de-*

pends

Beſides the great influence which chriſtianity has to make men humble and obedient, it is to be conſidered, that our anceſtors have ſo interwoven it with the conſtitutions of the kingdoms of *Europe*, that they muſt ſtand or fall together. Chriſtianity is the cement of the buildings.

It is alſo evident, that the infidelity of the laity muſt have an ill effect in reſpect of the clergy. Many of theſe muſt be the ſons of infidels, thruſt into the church by their parents for ſubſiſtence, or with a view to great honours and profits; and muſt carry with them a deep tincture of the corruption and infidelity, which they imbibed in their infancy and youth. And it is not leſs evident, that the worldly-mindedneſs and neglect of duty in the clergy is a great ſcandal to religion, and cauſe of infidelity; the chief probably after the impatience of reſtraint in reſpect of chaſtity in the laity. It is alſo to be conſidered, that unbelieving magiſtrates will have little regard to the piety of the perſons, whom they promote to the higheſt ſtations of the church, but rather to their flattery, ſubſerviency, and apparent political uſefulneſs. (N) Laſtly,

pends on that immediately higher in the chain. In all ranks of life, the caſe is the ſame, from the higheſt to the loweſt. Take away the power of the king; and that of the viceroy falls with it: deſtroy the authority of the conſtable, and that of the headborough will ceaſe to exiſt. Princes it is preſumed will no longer have this leſſon to learn. My author's obſervations on the ſubject, the reader will obſerve, in that unfortunate country events have verified in the ſtricteſt ſenſe, and the exacteſt manner. Yet the great Frederic, blinded by vanity, and feeding on the incenſe offered him by the unprincipled Voltaire and others, could not diſcern them.

(N) *Dr. Hartley's reaſoning is incontrovertibly true: the*

Laſtly, As to the perverted education of youth, atheiſm and infidelity are both the cauſe and effect of this in ſo obvious a manner, that it ſeems ſuperfluous to enlarge upon it.

The lewdneſs which I have mentioned above, as a ſecond cauſe of the future diſſolution of theſe weſtern kingdoms, is now riſen to ſuch a height, as almoſt to threaten utter confuſion. Men glory in their ſhame, and publicly avow what in former ages was induſtriouſly concealed. Princes are juſtly chargeable with a great part of this public guilt. Their courts will imitate them, in what is bad at leaſt; and be led on thereby from one degree of ſhameleſſneſs to another. (o) The evil increaſes gradually; for neither courts, nor private perſons, become quite profligate at once; and this may make ſome almoſt perſuade themſelves, that the preſent times are not worſe than the preceding. The ſins of this kind are, for the moſt part, joined with idolatry in the prophetical writings, and made the types thereof. So that the open and avowed practice of them is an open renunciation of our allegiance to God and Chriſt; and, agreeably to this, is, as has been ob-

the facts I would indulge a hope do not in this country apply.

(o) *If this obſervation of my author be converſely true of a virtuous example; Britons have ſtill a comfortable hope, to ſupport them. If the examples of ſovereigns mould their courts; the court of Great Britain muſt diſplay, as I really believe it does, leſs profligacy and diſſipation than any other court in Europe. For if it were otherwſie; example from rank to rank with contagious influence deſcending, conſiſtently with my author's reaſoning, we might apprehend the morals of the general maſs of the people, to be even worſe than I truſt they really are.*

ſerved above, the principal cauſe why ſo many perſons reject revealed religion. But if we renounce our allegiance and covenant, we can be no longer under the protection of God.

The groſs ſelf-intereſt, which is now the principal motive in moſt marriages in high life, is both a cauſe and conſequence of this libertiniſm. The ſame may be obſerved of the great contempt, in which marriage is held, and which almoſt threatens promiſcuous concubinage among the higher ranks, and the profeſſed unbelievers. (P)

As to the clergy, if they neglect to admoniſh princes and great men through fear, and ſervile intereſt, a great part of the national guilt will lie at their doors; and, if they become, in general, infected with this vice (which indeed is not the caſe now; but may perhaps hereafter, as all things grow worſe), it will ſoon be the entire ſubverſion of the external form of church government; however certain it be, that the church of thoſe, who *worſhip God in ſpirit, and in truth*, will prevail againſt the gates of hell.

The third great evil likely to haſten our ruin is the ſelf-intereſt, which prevails ſo much amongſt thoſe, to whom the adminiſtration of public affairs is committed. It ſeems that bodies politic are in this

(P) *What indignation would have pointed our author's pen, had he lived to ſee the annual liſts of crim. con. cauſes, that mark the profligacy of the preſent period! The noble and worthy character, that preſides in the court of King's Bench, endeavoured by recommending to juries large reparations, the only temporal means that can be deviſed, to oppoſe the growing evil. And if in this article, jurors will not do their duty; perhaps it would not be amiſs, were the legiſlature to exert its authority.*

particular,

particular, as in many others, analogous to individuals, that they grow more ſelfiſh, as they decline.

As things now are, one can ſcarce expect, that, in any impending danger, thoſe who have it in their power to ſave a falling ſtate, will attempt it, unleſs there be ſome proſpect of gain to themſelves. And, while they barter and caſt about for the greateſt advantages to themſelves, the evil will become paſt remedy. Whether or no it be poſſible to adminiſter public affairs upon upright and generous principles, after ſo much corruption has already taken place, may perhaps be juſtly queſtioned. However, if it cannot be now, much leſs can it be hereafter; and if this evil increaſes much more in this country, there is reaſon to fear, that an independent populace may get the upper hand, and overſet the ſtate. (q) The wheels

(q) *This is a very formidable conſideration: and applies ſtrongly to the governing powers. Extenſive commerce, and extended property, muſt neceſſarily render the machine of every government more complicated, than when the public concerns were comprized in a narrower ſphere. For which reaſon it may require occaſionally to be brought back to its firſt principles: and thoſe principles may in ſome inſtances require to be varied. The principles however of this country are ſo excellent in their nature and conſtitution, and ſo well calculated for continuance and duration, that only let the wheels be kept clean, let the old laws be properly enforced, and duly executed; and the general plan of government will be found to want little reform.*

Self-love is an innate principle of human nature: but ſelfiſhneſs, as a national character, Britain diſclaims. The people of this country are naturally generous and benevolent. And that apparent ſelfiſhneſs, to which my author alludes, is an imported vice: which a few luminous examples among the great would much contributes to

wheels of government are already clogged ſo much, that it is difficult to tranſact the common neceſſary affairs, and almoſt impoſſible to make a good law.

The licentiouſneſs of inferiors of all ranks, which is the fourth great evil, runs higher in this country perhaps, than in any other. (R) However, the infection will

check. The times call loudly on them for ſuch diſplay; as they would wiſh to divert our author's predicted conſequences.

(R) *This lieentiouſneſs ſo obſervable in the inferiors of the community, if thoſe of ſuperior rank would in themſelves reform, we ſhould ſoon ſee the ſtrong traits of it fade away in the others. And by illuſtrating ſome particulars of conduct in the great, which amongſt their inferiors contributed principally to introduce that ſpirit of diſobedience and contempt of authority, which ſo notoriouſly marks the character of the lower claſs of people in this country, my author has pointed out the infallible means of removing the complaints ſo flagrantly chargeable on the latter: for a conduct in the great, oppoſite in thoſe particulars, would have a contrary effect on their inferiors.*

The french emigrants with whom I have converſed, and I have converſed with many, have all concurred, in attributing the original cauſe of the late overthrow of the French government to the ſcandalous neglect of religious duties, or rather the contempt of religion, which prevailed amongſt the great. The influence of their example infected their inferiors; and, a contamination of principles deſcending from one rank to another, a general ſpirit of irreligion pervaded the nation, from the duke's room of ſtate to the cobler's ſtall. Hence did that grand ſinew of human ſociety, which braces, and invigorates, and binds together the diffluent parts, that private intereſt or pleaſure elſe would

ſeparate,

will probably ſpread. The inferiors in other countries cannot but envy and imitate thoſe in this; and that more and more every day, as all mutual intercourſes are enlarged. The ſelf-intereſt juſt ſpoken of contributes greatly to this evil, the inſolence of the populace againſt one party of their ſuperiors being ſupported, and even encouraged, by the other, from intereſted views of diſplacing their oppoſites. Let it be obſerved alſo, that the laity of high rank, by ridiculing and inſulting their ſuperiors in the church, have had a great ſhare in introducing the ſpirit of univerſal diſobedience, and contempt of authority, amongſt the inferior orders in this nation.

The wicked and notoriouſly falſe calumnies, which are ſpread about concerning the royal family by the diſaffected party in this country, may be ranked under this evil. Thoſe who ſcruple to take the oaths required by the preſent government, ought at leaſt to ſeek the peace of the country, where they live in peace, and the quiet enjoyment of their poſſeſſions. However, the crime of ſuch as take the oaths, and ſtill vilify, is much greater, and one of the higheſt offences that can be offered to the divine Majeſty.

That worldly-mindedneſs, and neglect of duty, in the clergy, muſt haſten our ruin, cannot be doubted. Theſe are *the ſalt of the earth*, and *the light of the world*. If they loſe their favour, the whole

ſeparate, become a mere cobweb texture: and thus weakened anarchy with a ſingle blaſt diſſolved it.

When I urge the cauſe of religion from temporal views; I truſt I ſhall be underſtood to think of, as I feel, them; merely as ſecondary motives: for from my ſoul I pity him, who in this diſtracted ſtate of things, where ſo little ſatisfaction is to be found, can not raiſe his contemplations higher.

nation,

nation, where this happens, will be converted into one putrid maſs; if their light become darkneſs, the whole body politic muſt be dark alſo. The degeneracy of the court of *Rome*, and ſecular biſhops abroad, are too notorious to be mentioned. (s) They almoſt

(s) *The example of the court of Rome and the gallic clergy, affords matter of ſerious caution to the clergy of England. And to the junior part of the profeſſion a man, who has their intereſt and reputation at heart, cannot ſo ſhut his eyes as not to ſee reaſon to recommend a more ſtrict obſervance of character, as to externals in their deportment, as well as internals in their conduct. The character they ſuſtain is a ſacred, ſolemn, weighty, and conſequential one: and, though a well dreſſed head of hair in a clergyman, do not neceſſarily imply levity and diſſipation; yet perſons of grave and ſerious caſts, will even in exteriors, expect in men of that profeſſion ſome conformity with the character they have aſſumed. And for myſelf, though not of rigid and ſevere manners, I am free to own; when I remark the groups in that profeſſion, who,* bien poudrè and tout a la mode garni, *in the ſummer ſwell the number of triflers at a watering place, and in the metropolis lounge away the winter; when I ſee others more obſervant of attendance at the drawing room, than on their duty, indulging in luxury and lazineſs, graſping at this, and that preferment, hanging on their reſpective patrons, till* "plena cruoris" *like the leech, but with a diſplay of ſagacity, inferior to that reptile's inſtinct, never knowing when they are full; I muſt freely acknowledge I feel myſelf obliged to ſubſcribe to my author's ſevere, but juſt reflections: and, on the other hand, when I obſerve the influence of ſome individuals, in the firſt rank of the profeſſion, whoſe conduct is exemplary, and attention to their charge unremitting, impotent to diſcountenance the ambitious graſp of the one, and to rules of decency and duty to compel the others; I cannot but*

of

almoſt ceaſe to give offence, as they ſcarce pretend to any function or authority, beſides what is temporal. Yet ſtill there is great mockery of God in their external pomp, and profanation of ſacred titles; which, ſooner or later, will bring down vengeance upon them. And as the court of *Rome* has been at the head of the great apoſtaſy and corruption of the chriſtian church, and ſeems evidently marked out in various places of the ſcriptures, the ſevereſt judgments are probably reſerved for her.

But I rather chooſe to ſpeak to what falls under the obſervation of all ſerious, attentive perſons in this kingdom. The ſuperior clergy are, in general, ambitious, and eager in the purſuit of riches; flatterers of the great, and ſubſervient to party intereſt; negligent of their own immediate charges, and alſo of the inferior clergy, and their immediate charges. The inferior clergy imitate their ſuperiors, and, in

expreſs a wiſh that the legiſlature would place in the hands of thoſe ſuperiors, a greater and leſs diſputable authority, than that which they at preſent poſſeſs.

If however there be thoſe, to whom the above caution of Dr. Hartley, appears to convey a reflection too general and ſevere; they will find it in the next page ſoftened with the caudour of an obſervation as general, and as far as my own experience informs me, perfectly founded, juſt, and true. The obſervation is, that "the clergy in general are more free from open and groſs vices, than any other denomination of men amongſt us, phyſicians, lawyers, merchants, ſoldiers, &c. Theſe pages however, are like thoſe of my author, deſigned to rouſe, and not to flatter: and I will therefore take permiſſion. to remind thoſe of the profeſſion, who are engaged in too eager purſuit of pleaſure, and thoſe who are under the influence of ambition, that one remiſs, negligent, and rapacious clergyman, does more harm in ſociety than fifty profligate laics.

general,

general, take little more care of their pariſhes, than barely what is neceſſary to avoid the cenſure of the law. And the clergy of all ranks are, in general, either ignorant; or, if they do apply, it is rather to profane learning, to philoſophical or political matters, than to the ſtudy of the ſcriptures, of the oriental languages, of the fathers, and eccleſiaſtical authors, and of the writings of devout men in different ages of the church. (T) I ſay this is, in general, the caſe, *i. e.* far the greater part of the clergy of all ranks in this kingdom are of this kind. But there are ſome of a quite different character, men eminent for piety, ſacred learning, and the faithful diſcharge of their duty, and who, it is not to be doubted, mourn in ſecret for the crying ſins of this and other nations. The clergy, in general, are alſo far more free from open and groſs vices, than any other denomination of men amongſt us, phyſicians, lawyers, merchants, ſoldiers, &c. However, this may be otherwiſe hereafter. For it is ſaid, that in ſome foreign countries the ſuperior clergy, in others the inferior, are as corrupt and abandoned, or more ſo, than any other order of men. The clergy in this kingdom ſeem to be what one might expect from the mixture of good and bad influences that affect them. But then, if we make this candid allowance for them, we muſt alſo make it for perſons in the high ranks of life, for their infidelity, lewdneſs, and ſordid ſelf-intereſt. And though it becomes an

(T) *While the ſettling of ys and es in one of our univerſities, and the doctrine of triangles and ſquares in the other, conſtitute the learning of the reſpective ſeminaries,, and form the chief road to honours and emoluments; the ignorance of their profeſſion diſcernible in a great part of the clergy, which even the candour of Dr. Hartley cannot ſpare, will it is feared ever remain a ſubject of general complaint.*

humble,

humble, charitable, and impartial man, to make all these allowances; yet he cannot but see, that the judgments of God are ready to fall upon us all for these things; and that they may fall first, and with the greatest weight, upon those, who, having the highest office committed to them in the spiritual kingdom of Christ, neglect it, and are become mere *merchants of the earth, and shepherds, that feed themselves, and not their flocks.*

How greatly might the face of things be changed in this kingdom, were any number of the superior, or even of the inferior clergy, to begin to discharge their respective functions with true christian zeal, courage, and fidelity! The earnestness of some might awaken and excite others, and the whole lump be leavened. At least, we might hope to delay or alleviate the miseries, that threaten us. Why are not all the poor taught to read the Bible, all instructed in the church catechism, so as to have such principles of religion early instilled into them, as would enable them to take delight in, and to profit by, the Bible, and practical books of religion? (u) Why are not all the sick visited, the feeble-minded comforted, the unruly warned? And why do not ministers go about, thus doing good, and seeking out those who want their assistance? Why do not the superior clergy inquire into these things, punish and discourage all negligent parish ministers, reward and promote those that are pious and diligent? (w) Let those worthy clergymen, who lament the degeneracy

(u) *This question of our author tends to confirm the utility of sunday schools: the late institution of which obviates his reflection, on the want of some such provision for the instruction of the poor.*

(w) *The bishops it must be acknowledged have prefer-*

degeneracy of their own order, inform the public what is practicable and fittting to be done in theſe things. I can only deliver general remarks, ſuch as occur to a by-ſtander.

There are great complaints made of the irregularities of the methodiſts, and, I believe, not without reaſon. The ſureſt means to check theſe irregularities is, for the clergy to learn from the methodiſts what is good in them, to adopt their zeal, and concern for loſt ſouls: this would ſoon unite all that are truly good amongſt the methodiſts to the clergy, and diſarm ſuch as are otherwiſe. And if the methodiſts will hearken to one, who means ſincerely well to all parties, let me entreat them to reverence their ſuperiors, to avoid ſpiritual ſelfiſhneſs, and zeal for particular phraſes and tenets, and not to ſow diviſions in pariſhes and families, but to be peace-makers, as they hope to be called the children of God. (x) The whole world will never be converted, but

ments to confer: but their patronage is not ſo extenſive as the queſtion may ſeem to imply. Beſides till the clergy are tried with preferments, it is not always eaſy to know, how they will conduct themſelves after they become poſſeſt of them. And another part of the queſtion involves the idea of a more full and clear and decided authority over their reſpective clergy, than the ſuperiors in the church do really poſſeſs. Among the clergy, as in every other claſs of men, virtuous characters and very faulty ones are to be found; thoſe who diſcharge their duty, and thoſe who do not. They, who conſcientiouſly will not do it, require compulſion: and till there reſide ſomewhere a compelling power, ſo long the neglect of parochial duty will, it is feared, remain with the religious and obſervant part of the laiety a ſubject of regret and rock of ſerious offence.

(x) *The methodiſts are certainly chargeable with much miſchief*

but by thoſe who are of a truly catholic ſpirit. Let me entreat all parties, as a ſincere friend and lover of all, nor to be offended with the great, perhaps unjuſtifiable freedom, which I have uſed; but to lay to heart the charges here brought, to examine how far they are true, and reform wherever they are found to be ſo.

If the ſtate of things in this and other nations be, in any meaſure, what I have above deſcribed, it is no wonder, that the education of youth ſhould be groſsly perverted and corrupted, ſo that one may juſtly fear, that every ſubſequent generation will exceed that which went before it in degeneracy and wickedneſs, till ſuch time as the great tribulation come. Vicious parents cannot be ſenſible of the importance and neceſſity of a good and religious education, in order to make their children happy. They muſt corrupt them not only by their examples, but by many other ways, direct as well as indirect. As infidelity now ſpreads amongſt the female ſex, who have the care of both ſexes during their infancy, it is to be feared, that many children will want the very elements of religion; be quite ſtrangers to the ſcriptures, except as they ſometimes hear them ridiculed; and be ſavages as to the internal man, as to their moral and religious knowledge and behaviour; and be diſtinguiſhed from them chiefly by the feeble reſtraints of external politeneſs and decorum. (Y) It is

miſchief in the inſtances which our author imputes to them. And yet in this age of profligacy, had it not been for the methodiſts, I cannot heſitate to avow my opinion, that the ſtate of religion in this country would at this day have been even worſe than it is.

(Y) *The male infidel does much harm: but the female infidel, by the early poſſeſſion ſhe takes of the inexperienced*

is evident from common obſervation, and more ſo from the foregoing theory, that children may be formed and moulded as we pleaſe. When therefore they prove vicious and miſerable, the guilt lies at our doors, as well as theirs; and, on the contrary, he who educates a ſon, or a daughter, in the ways of piety and virtue, confers the higheſt obligation both upon his child, and upon the riſing generation; and may be the inſtrument of ſalvation, temporal and eternal, to multitudes.

There are two things here, which deſerve more particular attention, viz. the education of the clergy, and that of princes.

As to the firſt, one cannot but wonder, how it is poſſible for the many ſerious and judicious clergymen, who have the care of youth in public ſchools and univerſities, to be ſo negligent of the principal point, their moral and religious behaviour; and that eſpecially as the regulation of this would make all other parts of education go on with ſo much more eaſe and ſucceſs: how ſchool-maſters can ſtill perſiſt in teaching lewd poets after the remonſtrances of pious men againſt this practice, and the evident ill conſe-

and unguarded mind, ſhuts out every avenue to good. A father's example affects not the child, till it has acquired ſome degree of judgment: the firſt impreſſion of ſentiments is derived from the mother; and is that, which gives the ſtrongeſt bias to the mind. We hear much of the improved plan of female education: improved if you pleaſe in the expence of it, but till it be found to qualify women for a better diſcharge of their reſpective duties in life, as wives and mothers, men in general I believe will not incline to allow much credit to the novel mode: according to which, amidſt the Engliſh, the French, the grammatical, and philoſophical maſters, girls are juſt taught enough to make them ſceptical, pedantic, and vain; and of all pedants the pedant in petticoats is the moſt intolerable.

quences;

quences: (z) how the tutors in the univerſities can permit ſuch open debauchery, as is often practiſed there; and how ſacred learning, which ſurely is the chief thing for ſcholars intended for the chriſtian miniſtry, can be allowed ſo ſmall a ſhare of time and pains, both in ſchools, and in the univerſities. But, as I ſaid before of the clergy in general, let thoſe ſchoolmaſters and tutors, who have religion at heart, ſpeak fully to this point. I ſhall ſubmit my own judgment, in both caſes, entirely to the better judgment of pious men, that are converſant in theſe things.

As to the education of princes, the caſe is every thing but deſperate; ſo that one could ſcarce think of mentioning it, were it not for the great change in the face of things, which would immediately enſue, if but ſo much as one ſovereign prince would ſet aſide all ſelf-regards, and devote himſelf entirely to the promotion of religion, and the ſervice of mankind. (A a) I do not at all mean to intimate, that princes

(z) *Till editions of the claſſics are produced, purged from all offenſive paſſages, I ſee not how this objection of my author to claſſical education is to be obviated. His general obſervations on the moral and religious behaviour of youth he candidly ſubmits to the judgment of others: and perhaps they are particularly referable to the maſters of the three public ſchools, and the heads of houſes in the two Univerſities. And if the univerſity preſſes were employed in the productions above ſuggeſted, the public I conceive would eſteem it no abuſe of them.*

(A a) *No king ever more ardently ſtudied to promote the virtuous education of his ſons, than the king of Great Britain: no parent ever added to ſuch ſolicitude a more excellent example than himſelf. And I am firmly perſuaded, judging from general obſervation of the workings*

of

princes are worſe than other men, proper allowances being made. On the contrary, I ſuppoſe they are juſt the ſame. And they have an undoubted right to the greateſt candour, and compaſſion from their ſubjects, on account of the extraordinary difficulties and temptations, with which they are beſet, as well as to the moſt profound reverence, and entire obedience.

Theſe are my real and earneſt ſentiments upon theſe points. It would be great raſhneſs to fix a time for the breaking of the ſtorm that hangs over our heads, as it is blindneſs and infatuation not to ſee it; not to be aware, that it may break. (B b) And yet this infatuation has always attended all falling ſtates. The kingdoms of *Judah* and *Iſrael*, which are the types of all the reſt, were thus infatuated. It may be, that the prophecies concerning *Edom*, *Moab*, *Ammon*, *Tyre*, *Egypt*, &c. will become applicable to

of the human mind, a foundation of good principles ſo well laid as that of our royal youths has been will in the end have its happy effects. Such early impreſſion becomes a ſecond nature: and though the precipitancy of impaſſioned youth, apt temptations, and bad aſſociates, may occaſion temporary deviations from the bias the mind firſt aſſumed; we may of thoſe firſt principles, with the poet, as of nature, ſay,

——"Expellas furca licet, uſque recurret."

(B b) *The ſtorm, this fatidic writer hath announced in his time to have been approaching, hath now burſt forth with ruin to a neighbouring nation. And the alarm, that it has ſpread through Europe, we will hope may have its juſt influence on this our country: and enforce the neceſſity of a general reformation of manners; the influence of which, cooperating with the exertions of our fleets and armies, may render providence propitious, and contribute to ſecure us againſt the menace of ſimilar evils.*

particular

particular kingdoms before their fall, and warn the good to flee out of them. And *Chriſtendom*, in general, ſeems ready to aſſume to itſelf the place and lot of the *Jews*, after they had rejected their Meſſiah the ſaviour of the world. Let no one deceive himſelf or others. The preſent circumſtances of the world are extraordinary and critical beyond what has ever yet happened. If we refuſe to let Chriſt reign over us, as our redeemer and ſaviour, we muſt be ſlain before his face, as enemies, at his ſecond coming.

END OF DR. HARTLEY'S WORK.

MUSEUM
S.S.B.
BRITANNICUM

ERRATA.

P. 13. *L.* 14.	For ſtudied, have	*read* ſtudied and have
P. 20. *L.* 12.	Communinity, if	*read* Community if
P. 22. *L.* 11.	Caſts	*read* Caſt
P. 22. *L.* 16.	Poudrè and	*read* poudré, et
P. 24. *L.* 30.	ys and es.	*read* ns and es